23: Acuña--155-156 T-3 (1639) 1698 Tupinamba-
116, 131, 167, 174, 177

"Twenty eight Leagues below the River Cayari, as we [EJ: The exploratory party traveling down the Amazon] continued our Course on the Amazone on the South-side, we arriv'd at [156] a great Island 60 Leagues in breadth, and consequently above 200 Leagues in compass. This whole Island is peopled with the valiant Toupinambous, who when Brazil was conquer'd, voluntarily exil'd themselves from their Country, choosing rather to quit all the Province of Fernambuco than to lose their Liberty, and to submit themselves to the severe Government of the Portuguez: They left above 84 great Villages where they had planted themselves, and came away so universally, that there was not one living Soul left in all their Houses. They took their way on the left-hand of those great Mountains call'd Cordeliers, which begin at the Strait of Magellan, and cross through all Southern America, from North to South. They pass'd all the Rivulets and Rivers that descend from those Mountains to discharge themselves into the Ocean. Some of 'em came as far as Peru, and dwelt with the Spaniards towards the Source of the River Cayari: they continued with 'em some time; but a Spaniard having caus'd one of 'em to be whipp'd for killing a Cow, they could not put up this Injury, but resolv'd all to be gone; and making use of the Advantage of the River, they all embark'd in their Canoos and went down it as far as this great Island, where they now dwell."

24: Métraux--97-98 E4 (no date) 1948 Tupinamba
116, 101, 174

"The various descriptions of the Tupinamba culture, though concerned with Indians as widely apart as those of the Maranhão region and of Rio de Janeiro, harmonize in the smallest details. Such uniformity among groups scattered over an enormous area suggests a comparatively recent separation. This view is fully supported by historical traditions and events that occurred after European colonization. The Tupí tribes seem to have dispersed from a common center at a relatively recent date. Their migrations ended only in the second half of the 16th century. The earlier inhabitants of the Brazilian coast from the Amazon River to the Rio de la Plata were a great many tribes ambiguously called 'Tapuya' by the Tupinamba and the Portuguese. At the time of the discovery of Brazil they had been pushed into the woods but still remained near the coast waging war against the Tupinamba invaders, whose intrusion was so recent that they had not had time to exterminate or assimilate the former masters of the coastal region. Many 'Tapuya' had remained in possession of the shore, forming ethnic islands among the Tupí-speaking tribes (Handbook, vol. 1, pp. 553-556; map 1, No. 18; map 7). The Tememembé wandered along the coast of Maranhão. The Waitaka of [98] Espírito Santo and the Wayana (Goyana) of São Paulo are listed among the Coastal Indians by our sources. Tupinamba tradition held that the non-Tupí-speaking Quirigma were the first inhabitants of Bahía, and that the Aenaguig preceded the Tupinikin in their habitat. The Maraca of the hinterland of Bahía were an enclave among Tupinamba tribes."

Tupinamba SO9
Guarani SM4
Tupi SN7

Ta 175 167 /305 cont./ left in about 1600, arrived ten years later on the middle course of the Amazon on the island of the Tupinambarana after staying at the sources of the Madeira not far from the Andes. The last G 175 167 in date of these ethnic movements of mystical origin is the one which led the Apapokúva-Guarani /Apapocuva/ from the frontier of Paraguay to the coast of Brazil and which lasted more than a century, from 1810 to 1912.

Ti 175 167 The vague knowledge that the Tupi of the Brazilian coast had about the marvels of the Inca Empire explains the trek toward the west of some of these migrations. Having arrived at the sea-coast and seeing that it was impossible to reach the "Land without affliction" in this direction, it is possible that the Tupi began to look for it in the other direction, as did several groups of the Apapokúva-Guarani not long ago. The prestige of the Inca civilization doubtless must have influenced their decision, and in many cases they certainly tended to merge it with that mythical land where they wanted so ardently to go.

Ti [174] If I risk this hypothesis, it is because of the impossibility of explaining otherwise this rush toward Peru which took place in the 16th century among certain Tupi tribes of the coast of Brazil. Ta 174 175 167 773 Such a point of view is not too bold, for otherwise how could one justify the eagerness displayed by the Tupinamba to reach Peru after going up the Amazon in the effort they made in 1539 to enter the "land of immortality and eternal rest"? How can one explain why the Tupinamba came a century later to settle temporarily on the upper Madeira near the Andes, when they too were pursuing the chimera of the "Land without affliction" (2)?

2. When I was concerned with this migration (see Métraux, 1, pp. 22-24), I had believed, on the strength of Acuña, that the cause had been the desire to escape the tyranny of the Portuguese. Nevertheless I was not surprised to learn later while reading Heriarte's book (pp. 41-42) that these Tupinamba had undertaken this long exodus to seek the "Land without affliction." The passage in question is of the greatest interest and must be

Tupinamba S09
Guarani SM4

/305 cont./

Tg
194
175
167
773

quoted in its entirety: /see the foreign text for the passage quoted in Portuguese/.

Something had to /306/ push them toward the west and determine the choice of their itinerary; the mirage which was attracting them was the one which was to cost the lives of so many Spaniards later on. It is a matter of the "great tidings" of this mysterious country abounding in riches, located beyond the forests toward the setting sun, and which the Tupinamba certainly likened and then merged with the "Land without affliction" about which the old myths told.

G
773
193
175
127

In the same period an analogous tendency to identify the country of the Inca with the one where the culture hero lived can be noted among the Guarani of Paraguay.

There is a very interesting, but seldom cited text which shows very well how the Guarani pictured the Inca Empire at the beginning of the 16th century. By comparing it to what we know of the myths of these same Indians, we shall be able to draw many a curious parallel, and I hope by this means to demonstrate that the Guarani believed they saw in the Inca their culture hero, Candire.

The document in question is found in the Relaciones geográficas de Indias (Vol. II, pp. LXXXIII-LXXXVII), where it comes under the following title: Relación general que se tomó en pública forma y se envió autorizada al virrey en la provincia de los Xarayes, que es en 17 grados sobre el rio Paraguay, 250 (leguas) de la Asumpcion, donde habia llegado el general Nuflo de Chaves con 150 hombres, con órden é intento de poblar en ella, y despues, por la relación que tomó paso adelante /General account which was put in published form and, authorized, was sent to the viceroy in the province of the Xaraye, which, at 17 degrees, is above the Paraguay River, 250 (leagues) from Asunción, where General Nuflo /Nufrio/ de Chaves arrived with 150 men, with orders and intent to colonize in it, and afterwards, by the account that he took further measures/.

Tupi-Guarani SL6
Tupinamba SO9
Guarani SM4
Chane SF8

/436 cont./

000 C 286 53 171 animals or human beings. There is nothing like that among the Chiriguano. The simplicity /437/ of their fabrics forms a striking contrast with the richness and variety of the decoration of their pottery. Their inferiority in this respect is far from corresponding to the skillfulness which is their wont in all their activities. It is C 286 174 857 enough to see the admirable pieces of work executed by little Chiriguano girls in the missions to realize what they would have been capable of if historic traditions had not held them away F-G 286 174 from this art. Their distant Tupi-Guarani ancestors were acquainted with only rudimentary forms of weaving, and it can be asserted that /Fig. 95 appears here/ this industry remained foreign to all the Tupi tribes which did not undergo the influence T 286 174 of a nation more civilized than they. The Tupinamba of the Brazilian coast apparently practiced only the double-thread technique (Doppelfadentechnick) by means of which they used to make their hammocks. G 286 [175] [291] The ancient chroniclers note the use of the tipoy among the ancient Guarani of Paraguay, which is an indication of the existence of weaving among that subdivision of the Tupi family. Their present-day descendants, the Kainguá /Caingua/, could pass for good weavers to judge by the fineness G [291] of the several fabrics which have been collected among them. These are for the most part wide belts which they pass between their legs and knot around their loins. In reality, weaving is in its beginnings among them, /438/ as is shown by their loom. It is only a simple frame around which the warp threads are coiled. The woof is passed through, thread after thread, as in darning.

C C 286 177 No doubt it was the Chané who taught the Chiriguano to weave, and as they had probably not reached a /Fig. 96 appears here/ very high level in this art, they could only transmit to their successors and suzerains, the Chiriguan, a still little-developed technique, which the latter have scarcely improved on.